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Encyclical Letter

FROM THE BISHOPS

WITH THE

Resolutions

FORMALLY ADOPTED BY THE CONFERENCE
OF 1908.

16

TORONTO:
G. PARKER & SONS, PRINTERS TO THE SYNOD
73 ADELAIDE STREET WEST

112642

LETTER.

TO THE FAITHFUL IN CHRIST JESUS, GREETING:—

We, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and forty-two in number, all having superintendence over dioceses or lawfully commissioned to exercise Episcopal functions therein, assembled from divers parts of the earth at Lambeth Palace, in the year of our Lord 1908, under the presidency of the Most Reverend Randall Thomas, by Divine Providence Archbishop of Canterbury, Primate of All England and Metropolitan, after offering prayer and praise in the Cathedral Church of Canterbury and receiving in Westminster Abbey the Blessed Sacrament of the Lord's Body and Blood, and invoking the help and guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the work of the Church of Christ in divers parts of the world.

We who speak are bearers of the sacred commission of the ministry given by our Lord through His Apostles to the Church. And the Church in which by the Providence of God we bear this office carries responsibilities which are peculiarly its own. These arise of necessity from its past history and its present position. They are patent to the world, and we need not set them forth afresh. In the development of human history they have been laid upon us by the good hand of our God. We receive them with humility

and hope: with humility, and with penitence for our own failures and shortcomings as we recall the great traditions of the past, the grave and careful learning, the courageous and patient reverence for truth, and the fervent devotion of those who were our fathers in the Faith; with hope, for we realize that the links which bind us to that historic past are not fetters upon the free and enterprising spirit which is essential to progress. We belong to a Church which, in the words of one of our number who has entered into rest, is the "Church of free men, educating them into a knowledge of the liberty wherewith Christ hath made them free."

The subjects proposed for consideration were first brought before us in Sessions of the whole Conference, lasting for six full days, from July 6 to July 11. Having been there set forth in outline, they were then referred to large and carefully chosen Committees; and the Reports of these Committees, with the Resolutions which they had prepared, were subsequently laid before the Conference, meeting again to consider them in full Session from July 27 to August 5. We trust that by this procedure a right use has been made of the opportunity of the past month, and that the outcome of our work, now proffered to Christ's people, represents at once that detailed study which is the special task of a committee, and that weight of judgment which belongs to the decisions of an assembly gathered from all parts of the world and bringing to the process of deliberation the manifold experience and knowledge acquired under widely different conditions in widely sundered fields of labour.

The judgment of the Conference is expressed in the Resolutions, seventy-eight in number, appended to this Letter. These, and these alone, are affirmed by the Conference. The Reports, which are also printed herewith, have been received by the Conference; and the Conference has directed that they

should be published; but the responsibility for the statements and opinions which they contain rests with the several Committees by whom they were prepared.

It was to be expected that the main trend and tenor of our deliberations would be taken, consciously or unconsciously, from that tendency of the Church's work, that conception of the Church's office, which is at the present time foremost in men's thoughts. By the word Church in this connection we mean the whole Society of Christian men throughout the world. We shall speak later of what belongs more distinctively to our own Communion. Different aspects of the Church and of its duty have been prominent in different epochs of Christian history; and according to this difference there has been a variation in the main current of men's interest and debate concerning the problems of the Church's life: now one class of problems, now another, has seemed inevitable, absorbing, supremely important in all assemblies of Christian people. It is therefore a significant fact that, when we review the work of this Conference, and ask what aspect or idea of the Church has been predominant in our deliberations, we find that through them all, in the many fields over which they have travelled, there has been ever present the thought of the Church as ordained of God for the service of mankind. How the Church, in the name of Him to whom all men are dear, may best serve for the true welfare and happiness of all—this, through all the diversity of detail, has been the constant theme of our study and discussion during the weeks which we have spent in the Conference and its Committees. Round this thought of Service, the Resolutions which we have reached seem to take their place, grouped and correlated with a suggestive readiness of coherence.

It may be well to note with regard to this thought, first, that it is at the very centre of the Church's character as declared by our Lord and Saviour Jesus

Christ; and, secondly, that in our day men are realising it with increasing clearness and intensity.

First, then, at the heart of that conception of the Church which Christ our Lord has taught us is the thought of Service. For He came, "not to be ministered unto, but to minister"; and the Church is set to portray and to represent Him amongst men; to keep the vision of Him, of His work, His ways, before the eyes of men. Therefore the Church must take for its own this central note of His purpose and His mission; the Church will be true to its calling in proportion as it can say to the world, by word and deed, by what it refuses and by what it claims, "I come, not to be ministered unto, but to minister"; and it must be feared that the Church's forgetfulness of this, its obscuring or effacing of this essential characteristic, has at times disastrously hindered the world from recognising the true nature and office of the Church. The power to witness to Christ depends on being like Him. Men will always learn of Christ from those whom they see living with Christ-like simplicity for their sake; the highest claim must be commended by the lowliest service; according to the bidding of our Saviour, who, "in the same night that He was betrayed," as He humbly ministered to His disciples' need, bequeathed to the Church an everlasting declaration of the duty and the dignity of serving: "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

Secondly: This function of service has been recognised with increasing clearness in recent years.

Doubtless there are many popular tendencies which cause us anxiety: the Reports which follow will men-

tion some which call for urgent attention, and it would be unwise to belittle the importance of such tendencies; but it is the duty of faith to be on the watch for every token of good, and the courage of faith revives as we mark the widening and deepening influence of the spirit of Service. For the spirit of Service is awake. It inspires fresh activities and increased devotion within the Church of Christ, and it extends to regions and to men who are outside the Church's borders.

It is seen, too, in the striking revival of missionary enterprise and zeal. By clear tokens we are made sure that the grace of God has stirred amongst us a truer sense of our duty towards those who have not heard the Gospel of Christ. The recognition of that duty and the desire to obey its call are shown in many ways: the multiplication of missionary organisations, though it has brought with it some fresh dangers, would not have gone forward had not the discernment of missionary obligation been growing in men's minds; while with unhindered gladness we must mark the evidence of that discernment in such new ventures as Medical Missions, and in the increasing number of those who offer themselves for mission work. Nor can we fail to mark in this regard a significant change in the attitude and tone of general society. It can no longer seem necessary to talk apologetically of Missions. Their value in the spreading of true civilisation is attested by every statesman who has studied the subject, and numerous Reports, parliamentary and official, bear record of it. Lastly, we would point to the recent advance of movements such as the Student Volunteer Missionary Union; an advance which would, we believe, have been impossible but for that spirit of Service which under the guidance and blessing of God is now astir.

That spirit is seen again in the recognition of social responsibility. It has given new vitality to the tra-

ditional systems of our pastoral work. It has brought into existence new organisations, such as the Brotherhood of Saint Andrew and the Church of England Men's Society. And everywhere men and women are devoting themselves to work in those districts of our great cities where the problems and the distress of poverty still confront us with their urgent and awful claim. Women were first, and are still foremost, in the field; our generation has seen notable developments of the work of Sisterhoods, Deaconesses, and District Nurses. It has seen the rise of "settlements," into which men and women bring their vigour and enthusiasm, their culture and capacity, to the service of their fellow-men. Mention should also be made of efforts of another kind—Guilds of Social Service and leagues such as the Christian Social Union. These are but some of the ways by which the spirit of Service is spreading far and wide. Not all who so work accept fully the claims of our Lord Jesus Christ; but we welcome them as witnesses to that ideal of life which the world owes to His teaching and inspiration, and which the Church, it must be admitted, has but slowly realised.

Thus in the revival of missionary enterprise and in the enlargement of the sphere of social obligation, we mark the advance of larger and loftier conceptions of life. In all times of transition the sense of insecurity and confusion may threaten the quietness and confidence of faith; but we are sure that now, as in past ages of unsettlement and change, the creative Spirit of God is moving upon the face of the waters, and by many signs we recognise the presence and the work of Him who taught us by love to serve one another.

The same characteristic of the life and thought of our day strikes us as we turn from the widest survey of the Christian Society to the duty and the hope of our own Communion.

Fresh and clear in many minds is the witness borne

in this regard by the Pan-Anglican Congress. The programme of the Congress was enough to show the eagerness of this spirit of Service in claiming for its own all spheres of useful work, but yet more remarkable and impressive was the tone of mind which prevailed in all the meetings. There was no faintness of heart in facing great questions, and no narrowness of mind in dealing with them. The genuine wish to work together swept away all thoughts of partisanship, and brought instead the reality of mutual understanding. Minds and hearts were lifted up on high, and as from the Mount of God men saw visions of Service.

In the Church's quickened sense of the truth that its calling cannot be fulfilled apart from the service of mankind, we see, beyond all clouds of difficulty and perplexity, the clear shining of a great hope. By the discernment of that truth the Church at once draws nearer to its Master, seeing further into the inexhaustible depths of His words and His example, and also finds itself in close instinctive sympathy with the best thoughts and aspirations in the social movements of our day. The field of Service is as wide and various as the world. For wherever men are living and need help, whether the need be conscious or unconscious, thither the Church of the Christ Who took upon Him the form of a servant is beckoned by the opportunity of Service.

Round this central thought of Service, then, we group the Resolutions which we have passed. They bear upon the work, the methods, the organisation, the equipment, the adjustment of the efforts, the economy of the forces, the removal or the conquest of the hindrances of our Church as it goes forward in the service of mankind under the conditions of modern life. Further, we can group them in smaller clusters, as they concern the several divisions of the area in which men live their life, and wield their powers.

and learn their need. The field of Service is as diverse as the realm of Law is shown to be in Richard Hooker's great portrayal of it; and as "the actions of men are of sundry distinct kinds," so in sundry distinct ways the Church of Christ can serve men. In two relations men are set to realise their life, their faculties, their being: in relation to Almighty God, as bound to Him by the quickening bond of His Fatherhood, which contains in itself their creation, their redemption, their sanctification; and in relation to their fellow-men, as bound to them by sacred and essential bonds of brotherhood, realised in the home, in the State, and in the Church, which is "both a society and a society supernatural," leading men forward in the recognition and realisation both of their relation to Almighty God and of their relation one with another. By these ways men may attain in communion with God, in communion with their brethren, to the fulness of personality and of life; in these ways, as they move onwards or hang back, the Church may serve and help them, and it is to the better rendering of that manifold service and help that we trust the outcome of our Conference may tend.

We turn first to the subject of our faith in relation to the thought of the present day. In humble reverence and unalterable devotion we bow before

THE
FAITH
AND
MODERN
THOUGHT.

the mystery of the Trinity in Unity, revealed indeed once for all, but revealing to each generation, and not least to our own, "new depths of the Divine." We bow before the mystery of God Incarnate in the Person of our Lord Jesus Christ; this, too, revealed once for all, but revealing to our times with novel clearness both God and man, and interpreting and confirming to us all that we have hoped or dreamed concerning union between them. We reaffirm the essential place of the historic facts stated by the Creeds in the structure of our faith. Many in our days have rashly

denied the importance of these facts, but the ideas which these facts have in part generated and have always expressed, cannot be dissociated from them. Without the historic Creeds the ideas would evaporate into unsubstantial vagueness, and Christianity would be in danger of degenerating into a nerveless altruism.

In the intellectual activity, the ferment of thought and the variety of opinion, which are characteristic of our day, we have in our holy faith not only a sure and steadfast anchor, but a centre of light which illumines the new truth and blends with the new light; for the new truth and new light are ultimately derived from the One Source of all truth and all light. We are bound therefore by our principles to look with confidence and hope on the progress of thought. But we mark in the present day special reasons for such confidence. Materialism has not for the minds of our generation the strength or the attractiveness that once it had. Science displays in an unprecedented way the witness of nature to the wisdom of God. Men's minds are more and more set away from Christianity. It is our duty, therefore, to contend the more earnestly for the truth once delivered to the Saints, which is the secret of life. And at the same time it is our duty to learn all that God is teaching us through the studies and discoveries of our contemporaries, whether inside or outside the Church, discerning indeed the spirits, whether they be of God, but bending with reverent teachableness to the influence of His Spirit, from whatever quarter He may breathe upon us.

But to meet the demands of such a time as ours, to appropriate its blessings, and to repel its dangers, there is need of a far greater effort on the part of the Church to deal with the intellectual side of religion and life.

As an illustration of such dealing with the intellectual conditions and speculative problems of our age we have commended to the attention of believers

and seekers after truth the Report of our Committee on The Faith and Modern Thought.*

It is especially in regard to the rising generation that we would press the claims of this particular form of service. Whether we turn to the problems of Foreign Missions, especially in lands of ancient religions or philosophies, or to the problems which are continually arising amongst men of our own race in the new circumstances of our day, we find the same need of thinkers. We call upon Christian parents to whom God has given sons of any special ability, to pray and to strive that these sons may contribute, whether as clergymen or laymen, to this great work. We appeal to those at school or in college who are coming to their strength, to recognise this high call, and humbly to fit themselves by discipline of character, by intellectual sincerity, and by hard work, to bear their part in the formation and guidance of Christian thought.

This call to parents and sons must be repeated on behalf of the ministry. All over the English-speaking world we deplore the insufficiency of the number of men who are being ordained. Amongst the various reasons noted by our Committee for the lack of candidates, we are convinced that a main cause is to be found in the double fact of the attraction, even for the highest minds, now exerted by many other professions, and the inadequate provision which the Church makes for its clergy. We fear that many Christian parents hold back their sons from seeking Holy Orders because the worldly prospects of that sacred profession are bad. We appeal to such parents to consider whether their "prudence" is worthy of their Master. We call upon the Church to rise to a true conception of its duty of providing for the ministry. "The labourer is worthy of his hire." The

SUPPLY
AND
TRAINING
OF
CLERGY

*Resolutions 1 and 2.

dutifulness of Church-people ought to make their clergy sure of adequate stipends in their working days, and maintenance in old age. This is no proper call upon Christian "charity"; it is one of the first obligations of membership in the Church of Christ.

But we must take a larger view of this matter of ministry. The Church needs to realise in new ways the inherent priesthood of the Christian people. Much in the work of Education that in former times was done by the clergy, is now done by laymen. We call upon all schoolmasters and all teachers in our Universities to remember the pastoral aspect of their office and to rise to the height of their high calling. On the other hand, much that might well be done by laymen is needlessly thrown upon the clergy. We call upon the laity to come forward, and upon the clergy to welcome their coming forward, for work of all kinds, and especially the financial and social work which properly belongs to them. But even after account has been taken of these actual or possible readjustments, we need more men for service in Holy Orders. We need all the men whom God is calling. He is calling men in all conditions of life, poor as well as rich, unlearned as well as learned, the town-dweller and the countryman. But many are unable to obey the call for want of training or for want of means to obtain it. We would impress upon the faithful everywhere that the Church has to-day no greater need than that the clergy should be better trained, and that opportunities of good training should be made much more numerous. We rejoice to see new and promising endeavours to adapt the training of the clergy to differing circumstances and new conditions of labour. We would not relax, we would rather increase, our demands for a good general education. But this must be followed by training both in sacred knowledge and in practical wisdom if men are to become able ministers of the Word and Sacraments,

and true messengers, watchmen and stewards of the Lord.

We hope that the training of the clergy may ever be regarded as only begun by preparation for Holy Orders. Lifelong study is of the very essence of the work of the priest, and he should be quick to avail himself of opportunities of new experience. In this connexion, temporary exchanges of service by young clergymen between the different Churches of our Communion will be found to be invaluable in the training of ordained men, whether their main work is to be given in the Old Country or in newer lands.*

We commend to the Church the Resolutions which the Conference has passed on the subject of the Religious Education of the Young. As educators not less than as Christian leaders we desire to proclaim afresh our conviction that the aim of all true education is the development of the whole man to the highest perfection for which God intended him. We record our solemn protest and warning against any system of education which does not endeavour to fashion and uphold the child's character in the faith and fear of God. Wherever and however the child's "education" is carried on, that endeavour must find full place in it. As Christians we desire unswervingly to insist that the teachings of Holy Scripture must be the basis of all such work. We have reason to fear that the knowledge of the Bible may be ceasing to play the part which it once played in the training of the young, and that we may be in some danger of regarding lightly that which has in the Providence of God been for our race one of the great sources of stability and energy of character. But we do not rest here. In face of common misconception as to the real meaning of Bible teaching, we have deemed it our duty to affirm that no teaching

EDUCA-
TION.

*Resolutions 3-10.

of the Bible can be regarded as adequate which does not steadily aim at inculcating personal holiness and a life of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost.

These thoughts we commend to all whom our words may reach, to all engaged in educational administration, to teachers, but above all to Christian parents. On parents rests the first and foremost responsibility, not only for teaching in the home itself, but also for influence upon the schools of their country. With regard to the high office of the teacher, we desire to lay stress upon the special call which comes to-day to young men and women to regard the teaching profession as one of the noblest to which God can call them, and to fit themselves for it by personal consecration of life and by thoughtful study in the light which by research and learning grows amongst us.

The question of the due provision of secondary education under religious influences, wherever needed, is one that is pressed upon our Communion with increasing force, especially in the Colonies. There is a real danger lest by our failure to grasp the situation we should leave to other Communions the ground which we should ourselves be occupying, and thereby neglect a duty which we ought to fulfil in the interests of our own children.*

The subject of Foreign Missions must always hold a foremost place among the questions which a Lambeth Conference is called to consider. We confidently believe that the Pan-Anglican Congress of this year has already taught our people to realise more vividly than ever before the direct obligation which in this matter God has laid upon every Christian man, and that the vivid interest of the problems—racial, philosophical, and practical— which the Church is now called upon to solve, has in

FOREIGN
MISSIONS

*Resolutions 11-19.

thousands of Christian homes been felt for the first time. In our Conference a large Committee of Bishops has been eagerly bringing to bear upon these problems the varied experience which is furnished from many lands. We commend to the Church the weighty words which they have spoken.

Two thoughts seem to emerge with a peculiar force from our consultations.

The first is the splendid hope that from the field of Foreign Missions there will be gathered for the enrichment of the Church's manifold heritage the ample and varied contribution of the special powers and characteristics belonging to the several nations of mankind. Each and all are capable of bringing within the apprehension of the Church aspects of truth as yet unrecognised. There is a harvest of the Spirit which cannot be garnered till the Spirit comes to breathe upon new types of humanity.

The solution of racial problems is the despair of statesmen. It is for the Church of God to face with quiet courage and with buoyant hope the perplexities which daunt the civil ruler who is striving to promote the peace and happiness of the world. The Church is ready with the old true message of the Gospel—"Ye are all one in Christ Jesus."

Secondly, there has come to us a deeper realisation of the imperative need that to the service of Foreign Missions we should offer of our very best. Money alone is but a poor thing to give with such an opportunity before us. We need, we call for, men and women aflame with high enthusiasm for Christ, endowed with capacity, knowledge and strength, and trained with eager and thoughtful care to discharge aright the noblest of all human responsibilities. At the same time we pray our brethren dwelling among non-Christian peoples to bear faithful witness to our Master, whose representatives, whether they remember it or not, those peoples will hold them to be.*

*Resolutions 20-26.

A high part of the service which the Church of Christ has to render to men is to train and guide them in the worship of God, and in particular in public or common worship.

PRAYER-BOOK. The growing experience of the Anglican Communion in different parts of the world and among different races has pointed to the necessity for the adaptation and enrichment of forms of service and worship which have come down to us from other times. Such adaptation and enrichment are advisable, and indeed essential, if our Church is to meet the real needs of living men and women to-day. We have accordingly made certain practical suggestions in this direction which we commend to the attention of both clergy and laity.*

On the important subject of the *Quicunque vult* the result of very careful deliberations will be found in our Resolutions.†

The Resolutions which we have adopted with regard to the conditions requisite for the due administration of the Holy Communion bear simply upon two special difficulties which have been brought before us. The former of these two Resolutions will, we trust, allay what we believe to be an unnecessary apprehension of a risk of infection in the use of the chalice. We have affirmed our conviction that it would be unreasonable to make, on the ground of such apprehension, any departure from the traditional custom of the Church; and that the fears which have been unwisely roused should be allayed by the wisdom of common-sense. We advise that in special cases with exceptional circumstances the direction of the Bishop should be sought. The latter of the two Resolutions has regard to the past occurrence and the possible recurrence of cases involving an absolute necessity of choice between re-

HOLY
COMMUNION.

*Resolutions 27 and 28.

†Resolutions 29 and 30.

fraining altogether from the Celebration of the Holy Communion, or using for the Celebration wine which is not made from the fruit of the vine, or adopting some other usage inconsistent with Catholic order. We hold that the Church cannot sanction the use of any other elements than the Bread and Wine which the Lord commanded to be received; that, where the absolute necessity of which we have spoken is clear and unmistakable, the responsibility of deciding upon the right course must be left with those to whom it directly belongs; and that, if there be any deviation from the custom of the Church, such deviation should last no longer than while the absolute necessity prevails.*

Truths, which the Church has failed to set forth fully, have often given strength to the erroneous or disproportionate systems in which they have been emphasized; men have felt the force of teaching which has come to them as new; they have sometimes felt it all the more because it was urged upon them in severance from its context in the Christian creed. We hold that it is somewhat thus that a considerable influence has accrued in our day to certain movements which are described in the Report on Ministries of Healing. Those movements differ widely and deeply one from another in their character, and in the claim which they can make for consideration: we do not think it well here to speak of them in detail; they are carefully estimated and characterised in the Report, which, with the Resolutions which we have passed,† indicates the manner in which, according to our judgment, they should be met.

We have also had before us the subject of the unction of the sick with a view to their recovery, and have considered it in regard to its history and to its

*Resolutions 31 and 32.

†Resolutions 33-35.

alleged origin in the precept of St. James (v. 14), and also in relation to the conditions prevailing in the Church at the present time. As the result of our investigation, we do not recommend the authorisation of the anointing of the sick as a rite of the Church. On the other hand, we do not wish to forbid all recourse to a practice which, as we are informed, has been carried out by many persons, both clerical and lay, within and without our Communion. We have thought good to advise that the parish priest, in dealing with any request made to him by a sick person who humbly and heartily desires such anointing, should seek the counsel of his Bishop.*

The purity of family life is the basis of all national stability; and it is the function of the Church not only to bless the marriage itself, but also to **MARRIAGE PROBLEMS.** guard the integrity of the family in all its stages. In pursuance of this function it has been our duty to deal with evils arising from a low estimate of marriage, the unfaithfulness of married people to the vows by which they are bound, and the terrible increase of facilities for divorce. In the face of these and similar evils, we have felt it to be our duty to re-affirm the principles on the subject of divorce which were laid down by the Lambeth Conference twenty years ago, and to assert our conviction that no view less strict than this is admissible in the Church of Christ. But we would lay especial stress upon the fact that it is in the realm of life more than in that of thought that evils of this kind are to be fought and overcome; and we would impress upon all our people the necessity for the formation of a pure and upright public opinion amongst women and men alike, which will not suffer the evils of which we speak to go on unchecked with impunity.

*Resolution

We are aware that upon some of the questions which have been raised on the subject of marriage we are speaking with less decision than may be expected, and that there are questions with regard to which we fail altogether to give such guidance as in some parts of our Communion is gravely needed. In so far as we have thus failed, it must be remembered that the Conference is gathered from Churches differing not only in the conditions under which they have to deal with these questions, but also in the formal Canons, diocesan, provincial, or general, by which their action is ruled. In view of this fact we have come to the conclusion that these questions must be dealt with separately in the several Churches of our Communion. We have on this ground left without an adequate or general declaration of judgment the difficulty which has been constituted for the Church of England by recent legislation concerning marriage with a deceased wife's sister.

A further evil with which we have had to deal is of such a kind that it cannot be spoken of without repugnance. No one who values the purity of home life can contemplate without grave misgiving the existence of an evil which jeopardises that purity; no one who treasures the Christian ideal of marriage can condone the existence of habits which subvert some of the essential elements of that ideal. In view of the figures and facts which have been set before us, we cannot doubt that there is a widespread prevalence amongst our peoples of the practice of resorting to artificial means for the avoidance or prevention of child-bearing. We have spoken of these practices and endeavoured to characterise them as they deserve, not only in their results, but in themselves; and we would appeal to the members of our own Churches to exert the whole force of their Christian character in condemnation of them.*

*Resolutions 37-43.

By the power of the truth which it carries and declares, the Church is constantly serving the cause of true progress. But it has a further duty to be watchfully responsive to the opportunities of service which the movements of civil society provide. The democratic movement of our century presents one of these opportunities. Underlying it are ideals of brotherhood, liberty, and mutual justice and help. In those ideals we recognise the working of our Lord's teaching as to the inestimable value of every human being in the sight of God, and His special thought for the weak and the oppressed. These are practical truths proclaimed by the ancient Prophets and enforced by our Lord with all the perfectness of His teaching and His life. We call upon the Church to consider how far and wherein it has departed from these truths. In so far as the democratic and industrial movement is animated by them and strives to procure for all, especially for the weaker, just treatment and a real opportunity of living a true human life, we appeal to all Christians to co-operate actively with it. Only so can they hope to commend to the movement the Spirit of our Lord Jesus Christ, which is at once its true stimulus and its true corrective. Only so can they win for Him that allegiance which is the constant and enduring security for the hopes and progress of human society.*

Three subjects of pressing importance, on which the Conference did not appoint Committees, it treated in Resolutions.

The neglect of Sunday we are bound to resist with all the force of corporate opposition in the interest both of the service of God and of the service of man.†

As servants of the Prince of Peace, we welcome the efforts which have been made in the Conferences

*Resolutions 44-50.

†Resolution 53.

at The Hague to vindicate the methods of peace and to promote arbitration in the affairs of nations; and we desire to record our conviction that the conflicts inevitably arising from race prejudice, from commercial rivalry, and from competing trade-interests, can best be brought to an end by a resolute use of arbitration and similar methods.*

The service of man demands that we should vigorously support efforts to cut off the occasions of stumbling which bring thousands of lives to disaster. Such a purpose dictates our Resolution on the subject of Opium, in which we express our hearty sympathy with all that Governments and individuals are attempting for the abatement of that great evil.†

In like manner the growth and expansion of the liquor traffic in West Africa, to the infinite detriment of its peoples, seems to us to be an evil which calls imperatively for redress.‡

No one can watch the life of our day without noting many gigantic forces of evil active among us, of which intemperance, impurity and gambling are signal examples. Some of these have been the subjects of detailed treatment by earlier Conferences; others may be dealt with by those that follow. But we are persuaded that we shall not strengthen the moral witness of the Church by attempting to deal cursorily on each occasion with all, even of the most important subjects. We only desire to make it evident that if we must perforce omit many subjects of ever pressing importance, it is not through inadvertence, or because we are not zealous to encourage those whom we address to unremitting and prayerful efforts in combating the manifold forces of evil which are working havoc in the human life around us.

In the next set of Resolutions we have dealt with matters which, though more limited in their range, are

*Resolution 52.

†Resolution 51.

‡Resolution 50.

ORGANI-
ZATION.

of practical and even of vital importance. If the Anglican Communion is to render that service to the varied needs of mankind to which the Church of our day is specially called, regard must be had both to the just freedom of its several parts and to the just claims of the whole Communion upon its every part.

That freedom of local development which is a characteristic element in the inheritance which the Anglican Communion has received, and in the traditions of the English-speaking race, and which also belongs of right to the native churches which we have fostered, must have its balance and check in opportunities for mutual consultation and advice.

To this end we have recommended the reconstruction upon representative lines of the Central Consultative Body, which was initiated by the Conference of 1897; we have suggested methods for the election of its members, and principles which ought at once to guide and to limit its action.*

There is no subject of more general or more vivid interest than that of Reunion and Intercommunion.

REUNION. This interest indeed is not new. The peculiar position of our Communion, with its power and hope of mediating in a divided Christendom, has long been recognized by members of our own Churches and by others. This position is to us a continual call to service, as was abundantly acknowledged by the Conferences of 1888 and 1897. But this year's Conference has met in circumstances which pressed upon us this same call to service with a new insistence. The winning of the nations to Christ, in fulfilment of His own great commission to His Church, is a matter of much more general concern to Christian people than ever before, and we realize the imperative necessity for effective and visible co-opera-

*Resolutions 54-56.

tion among the workers. The waste of force in the Mission field calls aloud for unity. Nor is this less necessary for the effective conduct of the war against the mighty forces of evil in Christian lands. With the realisation of this need has come a new demand for unity, a penitent acknowledgment of the faults that hinder it, and a quickened eagerness in prayer that, through the mercy of God, it may be attained.

The careful Report of our Committee and the detailed Resolutions may seem to some but cold in comparison with the warmth of the desires of many hearts. But these readers should remember the grave responsibility which attaches to the composition of such documents, and the necessity of accuracy, candour, and self-restraint, if the cause of unity is to be advanced by them.

Such Resolutions and Reports cannot be summarised; they must be studied. It will be observed that, in regard to every one of the Churches or groups of Churches to which our attention has been directed, we have tried to indicate some lines of definite practical approach. Wherever we have had reason to think that such an advance would be welcomed, we have gone far to meet our brethren. Where we have felt it absolutely necessary to sound a note of warning, we have tried to speak the truth in love.

Our Resolutions represent, for the most part, the present situation of our public relations with churches more or less widely separated from us. They may seem to show the remoteness rather than the nearness of corporate reunion. But before that consummation can be reached there must come a period of preparation. This preparation must be made by individuals in many ways, by co-operation in moral and social endeavour, and in promoting the spiritual interests of mankind, by brotherly intercourse, by becoming familiar with one another's characteristic beliefs and practices, by the increase of mutual understanding and

appreciation. All this will be fruitful in proportion as it is dominated by a right ideal of reunion. We must set before us the Church of Christ as He would have it, one spirit and one body, enriched with all those elements of divine truth which the separated communities of Christians now emphasize severally, strengthened by the interaction of all the gifts and graces which our divisions now hold asunder, filled with all the fulness of God. We dare not, in the name of peace, barter away those precious things of which we have been made stewards. Neither can we wish others to be unfaithful to trusts which they hold no less sacred. We must fix our eyes on the Church of the future, which is to be adorned with all the precious things, both theirs and ours. We must constantly desire not compromise, but comprehension, not uniformity but unity.*

The work of our Lambeth Conferences is gradually assuming a certain measure of continuity or sequence. This may be illustrated by the fact that we have had before us the Report of a Committee appointed in the Lambeth Conference of 1897 to consider the relations of religious communities within the Church to the Episcopate, and we have requested the Archbishop of Canterbury to take steps for ascertaining and comparing the opinions of different parts of the Church in regard to this subject, nowadays increasingly important.†

Similarly we have now requested the Archbishop of Canterbury to appoint Committees to consider and report upon the following subjects: The best method of improving the instruction given in Sunday Schools; the preparation of a new translation of the *Quicunque vult*; and the compilation of a book containing additional forms of service which might be authorised by particular Bishops for use in their dioceses.‡

*Resolutions 58-78. †Resolution 57. ‡Resolutions 14, 29, 28.

We have, moreover, had again before us questions concerning our relations with the separate Churches of the East; we have received with a hearty welcome a letter of friendly greeting brought to us from the Archbishop of Upsala by the Bishop of Kalmar; and we have again entered carefully into the history and position of the *Unitas Fratrum*, better known as the Moravian Brethren. In all these cases the Archbishop of Canterbury has been asked to appoint Commissions to inquire further into the questions which are involved.*

We have also recommended the appointment of a permanent Committee of men specially conversant with the life and doctrine of the Churches of the Orthodox East, to take cognisance of all that concerns our relation to those Churches.†

Such is the outcome of our work; and our hope is that it may, by the blessing of God, tend to uphold, confirm and guide the will of Christ's servants by love to serve one another after His example and for His sake. The brightness of His light is on the scene before us as we think of the Church thus showing forth in the world with ever-increasing clearness the glory and happiness of service. But the vision is not bounded by the horizon of the world; its true meaning is not known until we raise our eyes above the scenes of time. God made us for Himself: and the purpose of His love for every individual soul and for the whole race of mankind cannot be attained or understood until all that He has given and redeemed is lifted up in glad and thankful offering to Him. Human life at large and the lives of men, one by one, find their true calling and the earnest of their everlasting joy through self-oblation in union with Him who made for all men the One Perfect Oblation of Himself. That men may know that calling, that they may come to that joy,

*Resolutions 63, 64, 74, 73.

†Resolution 61.

is the end, the crown, of all the service that the Church can render to them. The goal may seem far off; the glory that shall be revealed may seem more than our thoughts can grasp; but the Church can never be content with a lower aim than the hope which God has given, and all things are possible with Him who is Almighty and Eternal. Those who believe that in the service of mankind they are fellow-workers with Him must not fear to lift their hope and prayer for all men to the height towards which He points; even that we may "present every man perfect in Christ Jesus"; even that "all may come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Signed on behalf of the Conference,
RANDALL CANTUAR.

G. W. BATH: & WELL:

Registrar.

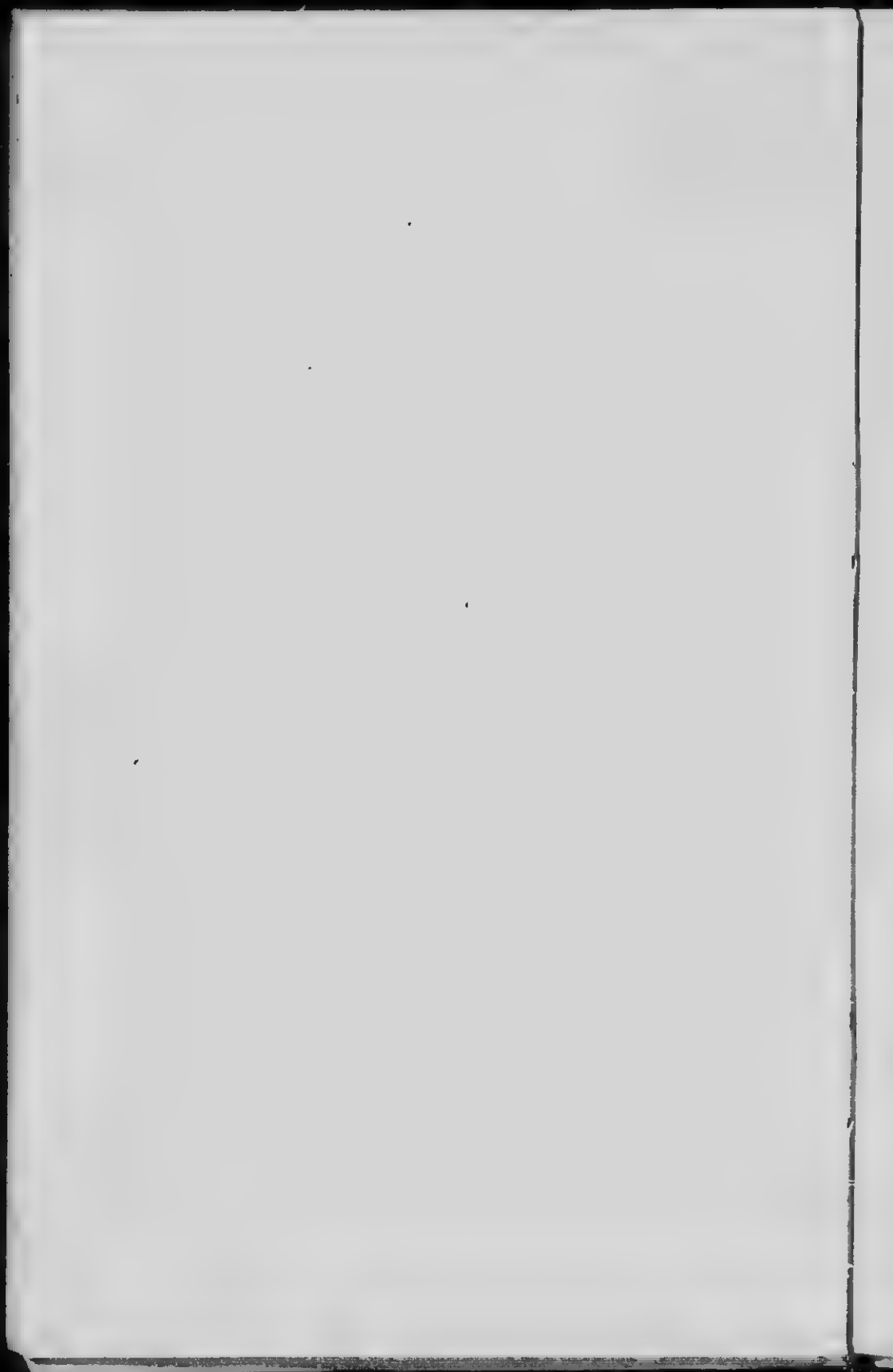
G. R. WAKEFIELD

H. H. MONTGOMERY (Bishop)

E. GRAHAM INGHAM (Bishop)

} *Secretaries.*

August 5th, 1908.



**RESOLUTIONS FORMALLY ADOPTED BY
THE CONFERENCE OF 1908.**

1. The Conference commends to Christian people and to all seekers after truth the Report of the Committee on The Faith and Modern Thought, as a faithful attempt to show how that claim of our Lord Jesus Christ, which the Church is set to present to each generation, may, under the characteristic conditions of our time, best command allegiance.

2. The Conference, in view of tendencies widely shown in the writings of the present day, hereby places on record its conviction that the historical facts stated in the Creeds are an essential part of the Faith of the Church.

3. Whereas our Lord Jesus Christ and His Apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that He will send forth labourers into His harvest; this Conference desires to emphasize the need of more earnest prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

4. Whereas, in view of the serious decline in the number of candidates for Holy Orders, it is clear that some do not recognise that call and others are either unwilling or unable to offer themselves for the ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry.

and parish priests and teachers in schools and universities to foster such vocations.

5. Inasmuch as there are many young men who appear to have a vocation for the ministry and to be hindered from realising it only by lack of means to provide their training, this Conference urges that an Ordination Candidates Fund and Committee, or some similar organisation, should form part of the normal equipment of the Church, to assist Bishops in discovering such men and enabling them to respond to their call; and that all Churchmen should be taught to regard it as their duty to contribute to this object.

6. So far from the standard for ordination being lowered to meet the existing deficiency in the number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognised university.

7. While rules must of necessity vary to suit the varying conditions in different parts of the world, the principle ought everywhere to be maintained that, in addition to general education, all candidates should be required to receive special theological and practical training under some recognised supervision.

8. It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superannuation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national Churches of our Communion.

9. Since it is generally acknowledged that the system of encouraging men to work abroad for a period of three or five years has proved successful, it should be continued and carried out more thoroughly and systematically, and a greater reciprocity of service might be established to the benefit of all concerned.

10. In view of the embarrassment arising from the lack of uniform usage regulating the transfer of

clergymen from one diocese to another, it is necessary that none should be received into a diocese or missionary jurisdiction of the Anglican Communion until the Bishop of the diocese into which he goes has received concerning him, in addition to whatever other Letters Testimonial may be required, a direct communication or a letter of transfer from the Bishop of the diocese from which he comes.

11. In the judgment of the Conference it is our duty as Christians to make it clear to the world that purely secular systems of education are educationally as well as morally unsound, since they fail to co-ordinate the training of the whole nature of the child, and necessarily leave many children deficient in a most important factor for that formation of character which is the principal aim of education.

12. It is our duty as Christians to maintain that the true end of Bible-teaching is a sound and definite Christian faith, realising itself in a holy life of obedience and love, and of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost; and no teaching can be regarded as adequate religious teaching which limits itself to historical information and moral culture.

13. It is our duty as Christians to be alert to use in all schools every opportunity which the State affords us for training our children in the faith of their parents, and to obtain adequate opportunities for such teaching in countries where they do not already exist.

14. There is urgent need to strengthen our Sunday School system, and the Archbishop of Canterbury is respectfully requested to appoint a Committee to report to him on the best methods of improving Sunday School instruction, and on the right relations between Sunday Schools and the various systems of catechising in Church.

15. It is of vital importance that the Church should establish and maintain secondary schools, wherever they are needed, for children of the English-speaking

race in all parts of the Anglican Communion; and the Conference earnestly supports the plea which reaches it for the establishment of such schools.

16. The Conference draws attention to the pressing need of the services of men and women who will consecrate their lives to teaching as a call from the Great Head of the Church.

17. The religious training of teachers should be regarded as a primary duty of the Church, especially in view of the right use to be made of the light thrown on the Bible by modern research; and teachers should be encouraged in all their efforts to associate themselves for the promotion of their spiritual life.

18. The Church should endeavour to promote and cultivate the spiritual life of the students in secondary schools and universities, and should show active sympathy with all wisely directed efforts which have this end in view.

19. The Conference desires to lay special stress on the duty of parents in all conditions of social life to take personal part in the religious instruction of their own children, and to show active interest in the religious instruction which the children receive at school.

20. All races and peoples, whatever their language or conditions, must be welded into one Body, and the organisation of different races living side by side into separate or independent Churches, on the basis of race or colour, is inconsistent with the vital and essential principle of the unity of Christ's Church.

21. Every effort should be made to train native Churches and congregations in self-support and self-government; and in view of the great importance of the establishment of a native episcopate in all countries where the Church is planted, this Conference urges the necessity of providing an advanced theological and practical training for the ablest of the native clergy in the Mission field.

22. This Conference reaffirms Resolution 24* of the Conference of 1897 and further resolves that, though it may be desirable to recognise, in some cases and under certain special circumstances, the episcopal care of a Bishop of his own countrymen within the jurisdiction of another Bishop of the Anglican Communion, yet the principle of one Bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

23. The Conference commends to the consideration of the Church the suggestions of the Committee on Foreign Missions, contained in their Report, for correlation and co-operation between Missions of the Anglican Communion and those of other Christian bodies.

24. While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognized, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

25. National and local Churches are at liberty to adopt native forms of marriage and consecrate them to a Christian use, provided that—

(a) The form used explicitly states that the marriage is lifelong and exclusive;

*Resolution 24 of the Lambeth Conference, 1897: "That, while it is the duty of the whole Church to make disciples of all nations, yet, in the discharge of this duty, independent Churches of the Anglican Communion ought to recognise the equal rights of each other when establishing foreign missionary jurisdictions, so that two Bishops of that Communion may not exercise jurisdiction in the same place, and the Conference recommends every Bishop to use his influence in the diocesan and provincial synods of his particular Church to gain the adhesion of the synods to these principles, with a view to the framing of canons or resolutions in accord therewith. When such rights have, through inadvertence, been infringed in the past, an adjustment of the respective positions of the Bishops concerned ought to be made by an amicable arrangement between them, with a view to correcting as far as possible the evils arising from such infringement."

(b) The form is free from all heathen and idolatrous taint;

(c) Provision is made for the due registration of the marriage, and for other formalities according to the law of the land.

26. This Conference also desires to express its deep sense of the missionary value of the recent Pan-Anglican Congress; and commends to the careful study of the whole Anglican Communion the solemn facts of duty, opportunity, and responsibility, in regard to the non-Christian world, which that Congress elicited and affirmed.

27. In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:—

(a) The adaptation of rubrics in a large number of cases to present customs as generally accepted;

(b) The omission of parts of the services to obviate repetition or redundancy;

(c) The framing of additions to the present services in the way of enrichment;

(d) The fuller provision of alternatives in our forms of public worship;

(e) The provision for greater elasticity in public worship;

(f) The change of words obscure or commonly misunderstood;

(g) The revision of the Calendar and Tables prefixed to the Book of Common Prayer.

28. The Conference requests the Archbishop of Canterbury to take counsel with such persons as he may see fit to consult, with a view to the preparation of a Book containing special forms of service, which might be authorised by particular Bishops for use in their dioceses, so far as they may consider it possible and desirable.

29. Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the *Quicumque vult*, it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation.

30. The Conference, having had under consideration the liturgical use of the *Quicumque vult*, expresses its opinion that, inasmuch as the use or disuse of this Hymn is not a term of Communion, the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the maintenance of the Catholic Faith in its integrity, to the commendation of that Faith to the minds of men, and to the relief of disquieted consciences.

31. For reasons given in the Report on the Administration of Holy Communion, as well as for other reasons, the Conference is convinced that it is not desirable to make, on the ground of alarm as to the possible risk of infection, any change in the manner of administering the Holy Communion. Special cases involving exceptional risk should be referred to the Bishop and dealt with according to his direction.

32. The Conference declares that the only elements which the Church can sanction for use in the administration of the Holy Communion are Bread and Wine, according to the institution of our Lord. While declaring this, the Conference does not pronounce judgment upon such a course as in cases of absolute necessity may be in particular regions adopted by those Bishops on whom falls the responsibility of dealing with an imperative need. But it would insist that any such divergence from the practice of the Church, if it is to be justified by actual necessity, ought to cease as soon as the conditions of necessity are over.

33. With regard to Ministries of Healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion and strong endeavour, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the clergy of the Church so to set forth to the people Christ, the Incarnate Son of God, and the truth of His abiding Presence in the Church and in Christian souls by the Holy Spirit, that all may realise and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's Will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

34. With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the Clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of His patience.

35. The Conference recommends the provision for use in Pastoral Visitation of some additional prayers for the restoration of health more hopeful and direct than those contained in the present Office for the Visitation of the Sick, and refers this recommendation to the Committee to be appointed by the President under the Resolution on the subject of Prayer Book enrichment.

36. The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (v. 14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church.

It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the Parish Priest should seek the counsel of the Bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

37. The growing prevalence of disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defence of the family life and the social order, which rest upon the sanctity of the marriage tie.

38. The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

39. This Conference reaffirms the resolution of the Conference of 1888, as follows:—

“(A) That, inasmuch as our Lord’s words expressly forbid divorce, except in case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

“(B) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

“(C) That, recognising the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the Clergy should not be instructed to refuse the Sacraments or other privileges of the Church to those who, under civil sanction, are thus married.”

40. When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

[Carried by 87 votes to 84.]

41. The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralising to character and hostile to national welfare.

42. The Conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

43. The Conference expresses most cordial appreciation of the services rendered by those medical men who have borne courageous testimony against the injurious practices spoken of, and appeals with confidence to them and to their medical colleagues to co-operate in creating and maintaining a wholesome public opinion on behalf of the reverent use of the married state.

44. The Conference recognises the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure just treatment for all and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

45. The social mission and social principles of Christianity should be given a more prominent place in the study and teaching of the Church, both for the Clergy and the laity.

46. The ministry of the laity requires to be more widely recognised, side by side with the ministry of the Clergy, in the work, the administration, and the discipline of the Church.

47. A committee or organisation for social service should be part of the equipment of every diocese, and, as far as practicable, of every parish.

48. The Church should teach that the Christian who is an owner of property should recognise the governing principle that, like all our gifts our powers and our time, property is a trust held for the benefit of the community, and its right use should be insisted upon as a religious duty.

49. The Conference urges upon members of the Church practical recognition of the moral responsibility involved in their investments. This moral responsibility extends to—

(a) The character and general social effect of any business or enterprise in which their money is invested;

(b) the treatment of the persons employed in that business or enterprise;

(c) the due observance of the requirements of the law relating thereto;

(d) The payment of a just wage to those who are employed therein.

50. The Conference holds that it is the duty of the Church to press upon Governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the moral and physical progress of the races and peoples under their rule or influence.

51. The Conference, regarding the non-medicinal use of opium as a grave physical and moral evil, welcomes all well-considered efforts to abate such use, particularly those of the Government and people of China, and also the proposal of the Government of the United States to arrange an International Commission on Opium. It thankfully recognises the progressive reduction by the Indian Government of the area of

poppy cultivation, but still appeals for all possible insistence on the affirmation of the House of Commons that the Indian opium traffic with China is morally indefensible. It urges a stringent dealing with the opium vice in British Settlements, along with due precautions against the introduction of narcotic substitutes for opium. Finally, it calls upon all Christian people to pray for the effectual repression of the opium evil.

52. The Conference, while frankly acknowledging the moral gains sometimes won by war, rejoices in the growth of higher ethical perceptions which is evidenced by the increasing willingness to settle difficulties among nations by peaceful methods; it records, therefore, its deep appreciation of the services rendered by the Conferences at The Hague, its thankfulness for the practical work achieved, and for the principles of international responsibility acknowledged by the delegates; and, finally, realising the dangers inseparable from national and commercial progress, it urges earnestly upon all Christian peoples the duty of allaying race prejudice, of reducing by peaceful arrangements the conflict of trade interests, and of promoting among all races the spirit of brotherly co-operation for the good of all mankind.

53. The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual side, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and co-ordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further, in pursuance of the Resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental and physical health of man.

54. The existing Central Consultative Body shall be reconstructed on representative lines as follows:—

(a) It shall consist of the Archbishop of Canterbury (*ex officio*) and of representative Bishops appointed as follows: Province of Canterbury, 2; Province of York, 1; the Church in Ireland, 1; the Episcopal Church in Scotland, 1; the Protestant Episcopal Church in the United States of America, 4; the Church of England in Canada, 1; the Church of England in the Dioceses of Australia and Tasmania, 1; the Church of the Province of New Zealand, 1; the Province of the West Indies, 1; the Church of the Province of South Africa, 1; the Province of India and Ceylon, 1; the Dioceses of China and Corea and the Church of Japan, 1; the missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury, 1. Total, 18.

(b) The foregoing scheme of representation shall be open to revision from time to time by the Lambeth Conference.

(c) The mode of appointing these representative Bishops shall be left to the Churches that appoint. A representative Bishop may be appointed for one year or for any number of years, and need not be a member of the body which appoints him. Each member shall retain office until the election of his successor has been duly notified to the Archbishop of Canterbury.

(d) For the purpose of appointing the Bishop who is to represent the body of missionary and other extra-provincial Bishops under the jurisdiction of the Archbishop of Canterbury, each of those Bishops shall be requested by the Archbishop of Canterbury to nominate a Bishop to him. The list of Bishops so nominated shall be then sent to all the Bishops entitled to vote, and each of them shall, if he thinks fit to vote, send to the Archbishop the name of the one in that list for whom he votes. The largest number of votes shall carry the election.

55. The Central Consultative Body shall be prepared to receive consultative communications from any Bishop, but shall, in considering them, have careful regard to any limitations upon such references which may be imposed by provincial regulation.

56. The Consultative Body shall not at any meeting come to a decision on any subject not named in the notice summoning the meeting.

57. That the Archbishop of Canterbury be requested to transmit to every Diocesan Bishop in the Anglican Communion a copy of the Final Report of the Committee appointed by the Conference of 1897 to consider the relation of Religious Communities within the Church to the Episcopate, accompanying it with a request that it may be duly considered, and that each Province of the Anglican Communion will, if it consents to do so, send to him, through its Metropolitan, before July 31st, 1910, a statement of the judgment formed in that Province upon the subject dealt with in the Report.

58. This Conference reaffirms the resolution of the Conference of 1897 that "Every opportunity should be taken to emphasize the Divine purpose of visible unity amongst Christians as a fact of revelation." It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

59. The Conference recognises with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.

60. This Conference resolves that a letter of greeting be sent from the Lambeth Conference to the National Council of the Russian Church about to assemble, and that the letter should be conveyed to the Council by two or more Bishops if possible; and that

His Grace the Archbishop of Canterbury be respectfully requested to cause such a letter to be written, and to sign it on behalf of the Conference, and to nominate Bishops to convey it to the Council.

61. The Conference respectfully requests the Archbishop of Canterbury to appoint a Committee to take cognisance of all that concerns our relations with the Churches of the Orthodox East, and desires that this Committee should be on a permanent basis.

62. The Conference is of opinion that it should be the recognised practice of the Churches of our Communion (1) at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized; (2) at all times to admit members of any Church of the Orthodox Eastern Communion to communicate in our Churches, when they are deprived of the ministrations of a priest of their own Communion, provided that (a) they are at that time admissible to Communion in their own Churches, and (b) are not under any disqualification so far as our own rules of discipline are concerned.

63. The Conference would welcome any steps that might be taken to ascertain the precise doctrinal position of the ancient separate Churches of the East with a view to possible intercommunion, and would suggest to the Archbishop of Canterbury the appointment of Commissions to examine the doctrinal position of particular Churches, and (for example) to prepare some carefully framed statement of the Faith as to our Lord's Person, in the simplest possible terms, which should be submitted to each of such Churches, where feasible, in order to ascertain whether it represents their belief with substantial accuracy. The conclusions of such Commissions should in our opinion be submitted to the Metropolitans or Presiding Bishops of all the Churches of the Anglican Communion.

64. In the event of doctrinal agreement being reached with such separate Churches, the Conference is of opinion that it would be right (1) for any Church of the Anglican Communion to admit individual communicant members of those Churches to communicate with us when they are deprived of this means of grace through isolation, and conversely, for our communicants to seek the same privileges in similar circumstances; (2) for the Churches of the Anglican Communion to permit our communicants to communicate on special occasions with these Churches, even when not deprived of this means of grace through isolation, and conversely, that their communicants should be allowed the same privileges in similar circumstances.

65. We consider that any more formal and complete compact between us and any such Church, seeing that it might affect our relations with certain other Churches, should not take place without previous communication with any other Church which might be affected thereby.

66. The Conference is of opinion that it is of the greatest importance that our representatives abroad, both clerical and lay, whilst holding firmly to our own position, should show all Christian courtesy towards the Churches of the lands in which they reside and towards their ecclesiastical authorities; and that the Chaplains to be selected for work on the continent of Europe and elsewhere should be instructed to show such courtesy.

67. We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept.

68. The Conference desires to maintain and strengthen the friendly relations which already exist between the Churches of the Anglican Communion and the ancient Church of Holland and the old Catholic Churches, especially in Germany, Switzerland, and Austria.

69. With a view to the avoidance of further ecclesiastical confusion, the Conference would earnestly deprecate the setting up of a new organised body in regions where a Church with apostolic ministry and Catholic doctrine offers religious privileges without the imposition of uncatholic terms of communion, more especially in cases where no difference of language or nationality exists; and, in view of the friendly relations referred to in the previous Resolution, it would respectfully request the Archbishop of Canterbury, if he thinks fit, to bring this Resolution to the notice of the Old Catholic Bishops.

70. For the sake of unity, and as a particular expression of brotherly affection, we recommend that any official request of the *Unitas Fratrum* for the participation of Anglican Bishops in the consecration of Bishops of the *Unitas* should be accepted, provided that—

(i) Such Anglican Bishops should be not less than three in number, and should participate both in the saying of the Prayers of Consecration and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishops belong;

(ii) The Synods of the *Unitas* (a) are able to give sufficient assurance of doctrinal agreement with ourselves in all essentials (as we believe that they will be willing and able to do); and (b) are willing to explain its position as that of a religious community or missionary body in close alliance with the Anglican Communion; and (c) are willing to accord a due recognition to the position of our Bishops within Anglican dioceses and jurisdictions; and (d) are willing to adopt a rule as to the administration of Confirmation more akin to our own.

71. After the conditions prescribed in the preceding Resolution have been complied with, and a Bishop has been consecrated in accordance with them, corresponding invitations from any Bishop of the *Unitas Fratrum* to an Anglican Bishop and his Presbyters to participate in the ordination of a Moravian Presbyter should be accepted, provided that the Anglican Bishop should participate both in the saying of the prayers of ordination and in the laying on of hands, and that the rite itself is judged to be sufficient by the Bishops of the Church of our Communion to which the invited Bishop belongs.

72. Any Bishop or Presbyter so consecrated or ordained should be free to minister in the Anglican Communion with due episcopal licence; and, in the event of the above proposals—i.e., Resolutions 1 and 2—being accepted and acted upon by the Synods of the *Unitas*, during the period of transition some permission to preach in our Churches might on special occasions be extended to Moravian Ministers by Bishops of our own Communion.

73. We recommend that the Archbishop of Canterbury be respectfully requested to name a Committee to communicate, as need arises, with representatives of the *Unitas*, and also to direct that the decisions of the present Conference be communicated to the *Secretarius Unitatis*.

74. This Conference heartily thanks the Archbishop of Upsala for his letter of friendly greeting, and for sending his honoured colleague, the Bishop of Kalmar, to confer with its members on the question of the establishment of an alliance of some sort between the Swedish and Anglican Churches. The Conference respectfully desires the Archbishop of Canterbury to appoint a Commission to correspond further with the Swedish Church through the Archbishop of Upsala on the possibility and conditions of such an alliance.

76. The Conference receives with thankfulness and hope the Report of its Committee on Reunion and Intercommunion, and is of opinion that, in the welcome event of any project of reunion between any Church of the Anglican Communion and any Presbyterian or other non-episcopal Church, which, while preserving the Faith in its integrity and purity, has also exhibited care as to the form and intention of ordination to the ministry, reaching the stage of responsible official negotiation, it might be possible to make an approach to reunion on the basis of consecrations to the episcopate on lines suggested by such precedents as those of 1610. Further, in the opinion of the Conference, it might be possible to authorise arrangements (for the period of transition towards full union on the basis of episcopal ordination) which would respect the convictions of those who had not received episcopal Orders, without involving any surrender on our part of the principle of Church order laid down in the Preface to the Ordinal attached to the Book of Common Prayer.

76. Every opportunity should be welcomed of co-operation between members of different Communion in all matters pertaining to the social and moral welfare of the people.

77. The members of the Anglican Communion should take pains to study the doctrines and position of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer, should be frequently held in convenient centres.

78. The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgment of the sins of division, and for intercession for the growth of unity.